Vol. IX No. 3

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

JANUARY, 1913.

TABLE OF CONTENTS.

LEWIS ORSMOND BRASTOW, D.D., ... 71
PROFESSOR FRANK C. PORTER.

THE NEW DIVINITY SCHOOL, ... 89
DEAN BROWN.

ARTHUR PARKER, '13, ... 93
PROFESSOR HENRY HALLAM TWEEDY.

BOOK REVIEWS, ... 94

EDITORS' NOTES, ... 109

SCHOOL NOTES, ... 110

CHAPEL AND LIBRARY NOTES, ... 112

ALUMNI NOTES, ... 114

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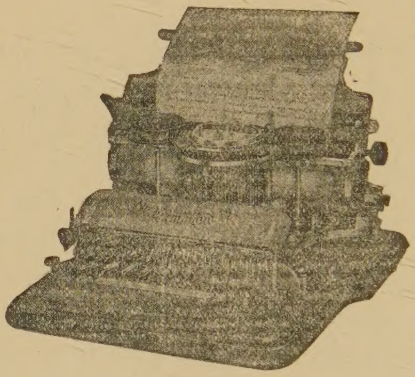

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Yale Divinity Quarterly.

VOL. IX JANUARY, 1913 No 3.

LEWIS ORSMOND BRASTOW, D.D.

A MEMORIAL ADDRESS GIVEN IN MARQUAND CHAPEL, JANUARY 9, 1913, BY PROFESSOR FRANK C. PORTER, PH.D., D.D.

WE meet to remember and honor one who gave himself to the work of teaching in this institution for twenty-two years with a singularly whole-hearted and exclusive devotion. It is fitting for us as a School to express in this formal way our appreciation and gratitude for services so long continued, so unstinted, so enthusiastic, so able and useful as those that Professor Brastow rendered. That we should speak of the work to which he gave himself, of his ideas and ideals concerning the Christian church and its ministry, would be, I am sure, only gratifying to him. But Professor Brastow was a man of sincere modesty. In a rare degree he lost himself in his work. He magnified his calling both as preacher and as teacher of preachers, and had an unwavering belief in it and enthusiasm for it; but he never rated his personal significance and achievements high; and I should fear that the service in which we are engaged would not be in accordance with his wish if personal praise were its prevailing note. Certainly in order to commend itself to his keenly discerning critical mind what is said of him should be discriminating and balanced as well as sympathetic. His own estimates of other men were marked by discrimination, but by sympathy also. It was his aim, whether the subject of his criticism was one of the world's great preachers or the least of the students whom it was his mission to train, to discover the man's underlying purpose, to look with him and see what he was looking at, to find the good and the true, and in the case of pupils to help them to a stronger hold upon the good that was in them, a clearer sight of the truth they saw. The

high qualities of his own interpretations and judgments of other men make the task of his interpreter a hard one. He would have been capable as few men are of making himself the object of critical analysis, and of setting forth without partiality or self-consciousness the qualities of his mind, the influences that shaped him, the style and manner that belonged to his nature, and the characteristic aims of his ministry and his teaching. And though he would not have estimated his powers highly enough he would have characterized them with unfailing insight and uncolored truth. He has not done this for himself. Indeed one searches in his writings almost in vain for self-disclosures. He was absorbed in his subject. He gave himself wholly to the other man, the man he was interpreting, or the man he was educating. He had a rare power of clearing away the obstacles between himself and another mind, of getting that main obstacle, the self, out of the way, so that with the clear eye of the intelligence he could see and know the man before him.

There was one occasion upon which we might naturally look for something in the way of self-estimate. In 1907 when Professor Brastow retired from his work in the School he gave the anniversary address to the graduating class. This was surely an occasion in which most men would have felt justified in indulging in personal reminiscence, apology, sentiment. Those who knew him knew well with what reluctance and sadness he laid down even at seventy-three—for he taught so far beyond the usual age of retirement—the work which had been his very life, and for which he had still unabated zest and scarcely diminished capacity. Yet there was in the address only a single personal word. Those who heard it knew that he did not wish his own feelings to constitute or even to color his last message to his pupils. He wished his ideals for the church and for the ministry to remain to the last the thing for which he stood, the thing for which he would be remembered. His address was a condensed review of his course in Practical Theology, an exposition of the tasks of a minister in the world as it is today. He set forth and weighed and adjusted the varied and often conflicting interests and activities of the Christian church and of its ministers, the new and timely and the old and unchanging, the tasks that should not be left undone and the greater tasks that ought above all to be done, and warned his

hearers against a one-sided and unbalanced conception and pursuit of their calling. The church, he said, is to have a hand in all the great questions of modern life. The moral conquest of the world is not at any point to be left to secular agencies alone. The prime concern of the church and the preacher is indeed religion; but religion is first an individual and spiritual matter only in order that it may become universal. To religion and to the institution and officer of religion nothing human is foreign: certainly not public morality; not philanthropy; not education; not even art and literature; certainly not the relation of classes in our industrial life; certainly not the character and policies of the state and the nation. Yet for the sake of these varied outgoing duties the minister must not neglect his first task, the religious care of his own people, the feeding of his flock. So the address turned to the primary duty of preaching and to those unremitting habits of study that must lift this to its true level and keep it there; to the religious education of the young; to the culture of worship; to the care of souls; to the administration of the parish. This was the way in which Dr. Brastow chose to close his active service, with a summary not of his life but of his life's work, his life's message, and that not as *his* work, *his* message, but as the almost impersonal voice of truth and duty. He wished his pupils, he said, not to lack perspective in the estimate of their professional duties, not to stretch themselves beyond their measure, yet not to settle into the narrow rut of parish provincialism, not to ignore the needs of the modern world of which they were a part. Then came the only personal word in the address. After speaking of the common sense and moral purpose of Yale Divinity men as he had known them he added, "To sever relations with such men, relations that have been to me an inspiration and a joy, is no easy task. But I have said these things that I might avail myself of whatever added impressiveness there may be in last words in bringing to your remembrance what has already become measurably familiar to you, and that I might hold your attention to the double aspect of your work, the extensiveness of its scope on the one hand, and the intensiveness of its concentration on the other."

In this address Professor Brastow has given us an indication of what he would wish a memorial service for him, if there must be one, to make prominent. If then in what is here said I dwell

more on the work of this former teacher and long associate of mine than on personal traits and incidents, it is because I am sure that he would prefer to have me do so. Dr. Brastow's writings are so full of pointed and suggestive expressions of his views of the Christian church and of the calling of its ministry, that one is tempted to let him speak for himself, though he did not speak of himself; to let his convictions stand forth in his own terse and vigorous expressions of them, and to let his striking personality disclose itself as it distinctly does in the incisive clearness of his thought and the nervous energy of his style. Yet the views of every man are best understood in the setting of his life; and it is fitting that we turn back and trace briefly the events that shaped his character and career.

The outward events are these: He was born in March, 1834, in Brewer, Maine, just across the Penobscot River from Bangor. He graduated from Bowdoin College in 1857, and from Bangor Seminary in 1861, at the age of twenty-seven. He was pastor for twenty-three years, divided almost evenly between two Vermont churches, the South Congregational at St. Johnsbury and the First at Burlington. He was professor of Practical Theology here for twenty-two years in active service, and Professor Emeritus for five years until his death last August.

There was something of the soldier in his bearing and character, and it is interesting to remark that an ancestor, Thomas Brastow, was in the French-Indian war under General Wolfe as a boy of seventeen, and in the Revolutionary War was lieutenant and captain, and served his country, according to the meager surviving accounts, with great efficiency and patriotic devotion. A brother, Billings Brastow, served with distinction in the Civil War, and was a captain when he died in battle near its close. A sentence from Professor Brastow's tribute to his father may well be quoted, both for its own sake, and because in the features of the father's character we see some of the characteristics of the son. "We knew him," he writes, "as delicate in sensibility beyond the common mark, strong in affection, courteous in feeling and in bearing, quick to see and feel the right, firm and courageous to do the prompting of conviction, frank, transparent, incorruptible, generous even to a fault, more thoughtful often for others than for himself, habitually unselfish in manner and measure to hold

us in astonishment, enterprising and public spirited, cheerful yet grave, with a relish for activity, yet radical in introspection, and exacting in the experience of inward life." Next to parents of rare Christian character Mr. Brastow owed most in his youth to his pastor, Dr. George Warren Field, a preacher of uncommon gifts, whose influence was strong in determining his choice of the Christian ministry.

From two of his classmates we learn something of his qualities as a college student at Bowdoin: of his high ability in scholarship and his conscientious devotion to the work of the course; of his enthusiasm for books and for the discussion of intellectual problems with his friends; of his democratic spirit and personal popularity; of the positiveness of his character and opinions combined with an unfailing courtesy. He was not much given, we are told, to athletic pursuits, yet was well in body and alert in spirit. He entered Bangor Seminary in 1858, and lived at home in Brewer during his seminary course. The faculty was small, but it included two men, to whose memory, with his pastor Dr. Field, as to "three preachers and religious teachers of the first rank," his book "The Modern Pulpit" is inscribed "in affectionate and grateful remembrance of their inspiration and guidance." These two were George Shepard and Samuel Harris. Dr. Shepard was professor of Sacred Rhetoric and preacher in one of the city churches. Of him Professor Brastow writes* that he "had in his day no superior in New England as a pulpit orator"; and that he "was a most valuable lecturer upon the preacher's work, and a most helpful critic, and a far better exemplar than either lecturer or critic." "His diction was perhaps the chief attraction." "He knew, as no man of his day knew, how to swing the short compact sentence. In Anglo-Saxon concentration and strength he was not excelled." The short compact Anglo-Saxon sentence was very characteristic of Dr. Brastow's own style; and the reading of Dr. Shepard's published sermons strengthens the impression that the influence of the ideas and the example of this impressive personality upon the young preacher and the future teacher in the same department was not small.

The influence of Samuel Harris, his teacher in Systematic

* The Modern Pulpit, pages 341-343.

Theology, was no doubt still greater; for if Dr. Shepard influenced his style, Dr. Harris helped to shape his thought, and it was never far from the direction of Dr. Harris's theology that his own developed. Thirteen years ago in December Professor Brastow stood where I stand now and read as I am reading a memorial address upon one who was first his teacher and then for many years his colleague. In this address Professor Brastow describes the theology of Dr. Harris as characterized by its comprehensiveness, by its rationality, and by its inherent and fundamental ethical quality. It was a theology, he says, of "intellectual hospitality and Christian catholicity"; and I think he would not choose other terms to describe his own Christian thinking. Dr. Harris in his many years of activity as a teacher of theology, twelve at Bangor, and twenty-four at Yale, gave to very many preachers the rare possession of a theology that was both positive and broad, a theology that could be preached and impelled men to preach it, yet one that had no dogmatism in it, no fear of new light from whatever quarter or of progress and change however great. It was perhaps its ethical quality which appealed to Mr. Brastow most. "It is," he says, "preeminently a man-building theology, not a mere thought-directing theology." A theology which is comprehensive, rational, and ethical, will not permit a chasm to open between nature and the supernatural, but will find in Christianity, —to quote Dr. Brastow's characterization of it,—"the revelation of a higher world that plays into the order of the lower world without disturbing those harmonies that are identified with the moral order of the world." Such a theology arms one against all movements in the direction of intolerance and dogmatism; and with this armor of a generous and human theology Mr. Brastow went forth from Bangor well equipped.

He began his ministry at St. Johnsbury, in 1861, "fresh and buoyant and full of enthusiasm," we are told, "with heartiness, originality and push, yet with entire unconsciousness."

One whose ministry began with the Civil War could not but be much affected in the themes and in the spirit of his first preaching by this great event; and we know that in Mr. Brastow's case its effect was very great. After a year's ministry his church granted him leave of absence to serve as a chaplain of one of Vermont's nine months' regiments, the Twelfth Volunteer Infantry. From

October, 1862, to July, 1863, he was on the field in active service. From his diary, kept during a short part of this period, we know how important an experience he felt it to be for himself; "It is going to determine greatly what shall be for me in my future at home"; and how great his responsibility for the men in his charge, to restrain the animal which tended to predominate, and to make war the spiritual discipline that he believed it might be. From other testimony we know that his work for his men was noteworthy for its unselfish devotion to all their needs and its eager purpose to prepare these souls in peril for life or for death. Here was a place where the "man-building theology" must be put to its task and its proof.

In the winter of 1868-9 he had the opportunity to make a trip abroad, and his letters from France and Italy and Switzerland, published in the home papers, show his keenness of interest and his discerning and cultivated appreciation.

"My conception of a minister's work," he said, when he closed his pastorate at St. Johnsbury in 1873, "has ever largely been the building up of Christians." He said this, in part, in explanation and apology for the fact that he had not much engaged in evangelistic work. In a discriminating review of his St. Johnsbury ministry, after references to his public spirit and his frequent services as a platform speaker and lecturer, we find this characterization of his preaching: "His fresh, original treatment of old and common topics, his surprising opening of new treasures of thought, his clean-cut, crystal analyses of difficult themes, his direct address to his hearers, his vigorous incisive rhetoric when roused to more than ordinary interest in his topic, will long be remembered by his congregation."

In his new and larger parish in Burlington the building up of Christians continued to be his chief task. He was always a scholar and in the pulpit a teacher. The gift to him of a set of Meyer's commentaries on the New Testament in German by his church in St. Johnsbury indicates his interest and his equipment; and the direction of his studies at Burlington is indicated by the addition to his library of many German works in theology and philosophy, those of Rothe, Dorner, and Lotze among others. His preaching was especially helpful to those whose religious faith was unsettled by intellectual difficulties. One who is now a

prominent teacher and leader in the department of philosophy wrote that he heard Mr. Brastow preach at the critical point in his life which comes to young men, when the old foundations are broken up and there is nothing clear, when irrational ways of putting religion had inclined him to skepticism. From him he got rational, philosophical thoughts which appealed to his best thoughts as well as feelings. "It was," he wrote, "the conviction obtained through you as to the reality of the spiritual and ideal elements that saved me to a belief in a living God and the meaning of existence." From a communication sent by the Burlington church for use on the present occasion, from the hand of an old parishioner and friend, I quote the following sentences concerning his work as a preacher: "As a sermonizer his work was varied, fruitful and upbuilding. Especially after a summer vacation he used to return to his post fairly overcharged with themes, and anxious to pour out upon us his fresh accumulations of material." "Dr. Brastow's sermons were likely to follow each other in a connected series. He liked to develop a large field in manifold relations. He could not be satisfied with surface work. He preferred to give a portion of his time to sub-soiling; and plowed sometimes so deep as to disappear from the ken of a section of his hearers. This is only saying that he sometimes addressed himself to thinkers and scholars, while his habitual message was level to the average man, and even to children."

During his ministry in Burlington an incident occurred which brought Mr. Brastow into some prominence, and because of the light it throws upon his personal traits, and especially upon his views of the Christian Church, the story of it deserves to be told. At the annual session of the State Convention in 1878 a resolution was introduced declaring that to be a pastor of a Congregational Church indicates and requires the acceptance of the historic belief of these churches, as it has been from time to time expressed by their representative assemblies; and that to remain pastor of a Congregational Church after any substantial part of this historic belief has been repudiated is to be regarded as a breach of faith and inconsistent with honor and Christian character. In such general terms an attack was veiled upon certain ministers who were doubtful about the doctrine of future punishment and friendly to the idea of probation after death and of the annihilation of

the hopelessly wicked, touched also, perhaps, by Bushnell's ethical theory of the atonement. The resolution was referred to a committee with instructions to report at the next meeting. During the year that intervened an uncommonly vigorous and able debate was carried on in the newspapers, led on the side of opposition to the resolution by the two leading pastors of Burlington, Rev. George B. Safford and Mr. Brastow. Mr. Brastow's part in the discussion was most characteristic of the man. In short and sharp sentences, full of force and conviction, but never failing in courtesy and good nature, he championed the side of toleration and of progress. He attacked the resolution as being uncritical, since it failed to define what it called the historic belief of Congregationalism, and as intolerant, and in its intolerance directly contradictory to Congregational principles. Congregationalism, which he elsewhere calls "developed Protestantism," he believed to be peculiarly responsible for maintaining the principle of the Reformation, that the Bible can be trusted to every man, and that every man can be trusted to the Bible; that every one can so understand the Bible from itself and by himself as to hear God speaking in it directly and clearly to him; and that no authority of church or dogma or creed should be allowed to stand between these two; that the Bible read by common people and understood by the simple human intelligence is the sufficient way to God. Congregationalism, Dr. Brastow believed, more consistently than some other Protestant bodies, more consistently than Luther himself, has held to this fundamental Protestant principle. It has always refused to give to any creed or confession the position of a standard, and has always maintained that the Bible is not to be read through the creed, but that the creed is always to be read and tested anew by the Bible, and that the right of appeal from doctrine and creed to Scripture belongs to every man. This should mean and has actually meant progress and change in doctrine. It should mean and has meant the tolerance of varieties of opinion without division. Progress and toleration are, therefore, our Congregational inheritance, to be defended against all assault from without and all disloyalty or distrust within. Changes in doctrine, new light breaking from God's word, new interpretations of God's ways with men, new adjustments to growing knowledge of the world and to changing conditions, belong to the very idea

of Congregationalism; and it belongs to it also that opinions be tested by their truth and by their fruits, not by their age or ancestry; and that the tests be applied in free discussion and with a tolerant spirit. "The divisive spirit is always bad. Schism to be tolerated ought to be a moral necessity. Otherwise schism is sin." That a large doctrinal catholicity belongs to Congregationalism is not, he said, his own or any one's opinion; it is, however some may regret it, a simple fact. Dr. Brastow, in this debate, showed himself to be, what he always remained, a loyal Congregationalist in a sense which meant the contradiction of sectarianism. He was first of all and always a catholic Christian, by conviction and by breadth of sympathy. He eagerly welcomed everything that looked toward the unity of Christendom. He was a Congregationalist because Congregationalism was not an exclusive sect, but that part of the catholic church which had for its peculiar mission to promote an all-inclusive catholicity. "It is as necessary," he wrote, "to protect our historic tolerance as our historic beliefs." "It is, in part, the mission of Congregationalism to help all churches back to simple catholic creeds, hoping that the day may come when we shall have a more unified and truly catholic church." "Congregationalism, grounded in doctrinal catholicity, has been developing through a series of doctrinal changes towards the realization of an ideal catholicity." "In the ever-recurring struggle between liberty and bondage, liberty always wins." "Doctrines that fear liberty confess weakness." "The Congregational minister should have his eye upon the future, as well as the past, of Christian doctrine."

At the end of the year, as a result of the assaults upon it, the phrase "historic belief" disappeared, but in the resolution presented as a substitute its place was taken by the phrase, "the acceptance of the Word of God as teaching the doctrine commonly called Evangelical, held in our churches from the early times." To the word "evangelical" in itself Mr. Brastow had no objection. His own theology was evangelical in the accepted meaning of that word. But to insert even this word between the individual Christian and the Bible was a violation of the principle of Protestantism. We do not receive the Word of God as interpreted by certain formulated doctrines, even those called evangelical, but we receive the Word of God as testing those doctrines.

Mr. Brastow would therefore consent to accept the amended resolution only with a proviso which he offered affirming two things, the right of appeal from all creeds to the Word of God, and the right of the minister whose orthodoxy was questioned to be judged by regular ecclesiastical procedure. The proviso was rejected and the resolution passed. But in spite of the adverse outcome of the controversy there can be no doubt that it contributed in an important degree to the final defeat of a strongly ecclesiastical and dogmatic movement which had then many able advocates in the Congregational ministry. It is certain also that the excitement of the year's debate gave added clearness and strength to Mr. Brastow's convictions as to the nature of the Christian church, and increased his devotion to every movement toward breadth and inclusiveness of view and toward mutual understanding and practical union among Christians. Toleration was not, with Dr. Brastow, a matter of temperament, a good-humored acquiescence in the varieties of human opinion, or an indifference to questions of doctrinal belief. He was a man of strong convictions, and was always ready and confident in the assertion and defense of them. Nor was toleration to him a shield of radicalism, for his own views were on the whole conservative. Toleration was a matter of principle. Variations of opinion on matters of doctrine are to be tolerated in part for the reason that among them some will be found to mark the path of progress; and Dr. Brastow never took it for granted that the opinions to which the future belonged were necessarily his own. The claim has often enough been made, and is just now repeated with peculiar confidence in certain quarters, that a certain type of Christian doctrine is the only one that can be preached with effect, or even the only one that can truly be called Christian. This is the intolerance to which Dr. Brastow was in principle opposed. He had too wide and close an acquaintance with all kinds of preaching to fall into the illusion that only one kind of theology can be effectively preached; and his sanity and breadth of view forbade his supposing that the theology of the future will be the theology of the past.

Dr. Brastow resigned his pastorate at Burlington in April, 1884, and in the autumn of 1885 began his work here, succeeding in the chair of Practical Theology three men who had occupied it, under

various titles, since 1839: Dr. Chauncey A. Goodrich (1839-61), Dr. James M. Hoppin (1861-79), and *(pro tempore)* Dr. William M. Barbour (1879-85).* The appointment was a most appropriate and fortunate one. Dr. Brastow brought to the work of teaching not only a long and successful experience as teacher and pastor, but attainments in theological scholarship such as few men in the active ministry possess. One of his friends in the University of Vermont whom he consulted in regard to this call answered that he wished he had been called to the chair of New Testament Exegesis, or to that of Systematic Theology. "You, at least, have a science of theology," he said. Dr. Brastow came here not primarily as a pulpit rhetorician, nor as a practical church administrator, but as a theologian. He was interested, indeed, in the art of expression, as his old teacher, Dr. Shepard, had been, and he gave careful attention to all the elements, physical and mental and spiritual, that condition effective preaching. But he always put the preacher's message first and the mode of its delivery second. One of his pupils writes that he put all stress upon delivery, but that his rules for delivery were these: 1. There must be something to deliver. 2. The message must be the preacher's own possession before he can deliver it. 3. It must be delivered to some one; must have an object as well as a subject. 4. It must be *delivered*, "handed over" to the congregation. So in the able essays on great preachers, to which we shall presently return, we find him giving due consideration to every more outward quality, the physical presence, the voice, the style, the personal manner, that affected the character and success of his subject; but peculiar attention is given to the contents of his preaching, to the sources of his conception of Christianity, and its relation to past and present movements of thought, and to the environing conditions of his time and place. His books on preachers are books on the history of theology, and even on the history of science and culture.

It was natural that one who was so intellectual a teacher of the art of preaching, so analytical and scientific in his mental opera-

* Dr. Eleasar T. Fitch, college pastor (Professor of Divinity 1817-52), gave instruction in Sacred Rhetoric in the Divinity School from 1822 to 1861.

tions, so concerned with the substance of the sermon, should not be satisfied with a mere criticism of students' work, although in this he conspicuously excelled, but should also set forth his theory of preaching in elaborate courses of lectures. Preaching is, in his judgment, an art that rests upon science, and should be cultivated by knowledge as well as by practice. The fine quality and high value of these more theoretical discussions is abundantly evident in those parts of them which found their way into print, and is confirmed by the emphatic testimony of many of his pupils, who have found his instructions constantly helpful even beyond their expectation in the practical work of their profession.

No doubt that side of his work which made the strongest immediate impression was his criticism of the sermonic ventures of his students. I have already referred to the remarkable union in it of keen analysis with a sympathy that was not only kind but discerning. His sympathy was not mere good nature or friendliness, but the sympathy of understanding. His criticisms seemed sometimes severe, but his hearers, and even his victims, felt that there was nothing personal in his attacks, that he was not intruding his own opinion, or trying to mould other minds after the likeness of his own, but that he was seeing things quite objectively as they were, and was quite as intent upon discovering the value as the defect of a student's performance, that he was really helping the man to see more exactly and completely his own thought, and to express it in words clearer and more persuasive, but yet his own.

One of his former pupils writes in the DIVINITY QUARTERLY on the occasion of his retirement a keen analysis and appreciation of this most characteristic work of the keen, yet kindly, analyzer, his work as Homiletical Surgeon; and sets forth the acuteness of his diagnosis of the preacher and his sermon, the wisdom as well as the skill of his operation, the kindness as well as the unhesitating truthfulness of his instructions, the appreciation of merit as well as the discovery of weakness, the aim, which was never to be brilliant but always to impart health and strength, the impressiveness of his closing words in which, using the sermon just criticized as a text, he set forth with that nervous energy and intensity of conviction so characteristic of him his positive, inspiring ideals of the preacher's calling. I add to what is there so

well said some sentences from letters of former students, which may serve also to suggest the personal feelings of affection and respect that he inspired. "He certainly sharpened the sword of the Spirit for us," says one, "and gave a purposefulness and aim to all that we received through other channels in the School; and aim is just what most of us lack and need most. Nor shall we ever forget the mighty intellectual and spiritual energy of our master . . . He anticipated our real, practical problems and cast a great light along the way." Another says, "The memorable sentences that closed the weekly preaching exercises have become to me the standards by which I strive to plan and to judge my thinking and writing and speaking." Another, "He gave himself so royally to his men and his work for them, putting his whole self into all that he did for us." His splendid critical ability was united with warm, ardent, earnest Christian feeling. "It was a rare union, and we loved him for his noble harmony of kindliness with truth and force, as well as for the lavish way in which he spent himself in our behalf." Again, "Your teachings have a singular capacity for staying with those who have learned from you . . . Somehow the work was done in such a way as to produce a discipline and a strengthening of mind and heart."

During the closing years of his teaching he responded, though with hesitation, to the requests of his students that they might have his lectures in book form, and published two volumes, Representative Modern Preachers, in 1904, and The Modern Pulpit, in 1906. A book on homiletics, The Work of the Preacher: a Study of Homiletic Principles and Methods, he left in manuscript.

The first book, Representative Modern Preachers, contains nine essays. Five are upon the preachers with whom Dr. Brastow was most in sympathy, ecclesiastically broad churchmen, in the comprehensive use of the term, and theologically representative of modern catholicity and liberality, Schleiermacher, F. W. Robertson, Beecher, Bushnell and Phillips Brooks. Two are on high churchmen, whose theology was of the confessional type, Newman and Mozley; and two on low churchmen, who represent an ardent evangelicalism, Guthrie and Spurgeon. These essays are characterized by the thoroughness of the foundation of knowledge that underlies them, and by all of Dr. Brastow's uncommon critical capacity. Here we find applied to famous and much-dis-

cussed men the same keen analysis, the same appreciation both of merit and of defect, the same self-effacement and consequent clearness of vision of the man before him, that his students know so well. The distinct character of this book, its skill and charm of style, its independence and originality, have been generously recognized. "It is from first to last," wrote Dr. Fairbairn, "exhilirating, illuminating and full of personal inspiration and guidance to all who would become, through the pulpit, teachers and guides of men." It may not be out of place to quote from Dr. Bushnell's daughter, since she is also his biographer, her strong approval of the chapter on her father. "It is," she says, "a remarkably telling and distinct picture of him as a man." "Your point of view is so fresh and so candid that I feel myself enlightened by it."

The second book, The Modern Pulpit: a Study of Homiletic Sources and Characteristics, undertakes quite a different task. In the former book Dr. Brastow had said that there are living preachers who are the worthy successors of those there treated, but that he did not wish to engage in vivisection. In The Modern Pulpit he turned, in part, to this more delicate task. It is a study of "the preaching of our own day in the light of those chief agencies of the modern world that have powerfully affected it." It aims at a "better knowledge of what lies back of the preaching of our day, and a somewhat more intelligent estimate of its value." It may be that not every sect will be satisfied with the account here given of the ideals and characteristics of its pulpit, and that not every man whose homiletic portrait is here sketched will recognize himself fully in it. But of the purpose of fairness and truth, of the competent knowledge and of the critical tact of the writer, no one can be for a moment in doubt; and reviews and letters make it evident that, on the whole, the difficult task is successfully done. Qualities for which Dr. Brastow is to be remembered and praised come conspicuously to light in this sincere and able effort truly to understand and to appreciate, as it were from within, the different religious moods and manners of different religious bodies and the varied characteristics and aims of preachers, and to understand them all in the light of the facts and tendencies of the modern world. There are here adverse as well as favorable judgments, but no ill will and no assumption.

We are exploring different — in part very different — regions within one great Christian church, under the guidance of one who is conscious of belonging to the whole and not to a part, and who has toward that whole, that catholic Christian church, feelings of deep devotion and loyalty. "It is a book," says one who knows, "which few men could write so well." And another, Your books on preaching "are unique to a degree that most readers might not know." One of the prominent men whose preaching is described in the book says, "I am sure you will help, are helping, many of us to become the ministers we still dream of being and still earnestly long to be." One letter from a prominent preacher contains so striking a testimony to Dr. Brastow's power of sympathetic interpretation that I am sure its writer—personal though it is—would not forbid my sharing it with those who are here assembled to do him honor. "I cannot tell you," he writes, "with what feelings I read your characterization of my ministry. I said, after I read your generous words, 'Here is the first man who has discerned with complete clearness, and traced with perfect fidelity the ideals at which I have been aiming, and which have been my guide for more than twenty years.' I do not dare to hope that I have succeeded in the measure in which you think I have, but if you had been inside my spirit you could not have more faithfully seen or described my aims and desires. I cannot thank you enough for this insight and sympathy, and for this vast generosity toward me. . . . I have read your book as if it were a romance, so profoundly interesting and human do I find it to be. For such a book when I began my ministry, I should have been profoundly grateful; and I still am grateful for it. It is full of life and help upon all the ways of the preacher's vocation. I have read two-thirds of your book, and I cannot yet find a single characterization of any preacher from which I dissent. The penetration and the keenness of your judgment are equally obvious, and the way you take men at their best is a great example to our profession, and to all honest men."

I have thought it fit to dwell at some length upon the books in this commemorative address, because these books, in a quite unusual degree, embody the work and the spirit of the man. They are not common good books such as every year produces in discouraging abundance, books which a man can produce every year.

They are final products of many years of earnest study and reflection and of an enthusiastic teacher's constant interaction with living minds. They are vital and purposeful books; and the vital energy and dominating purpose of them are Dr. Brastow's own, are himself. The books are the direct result of his life work. They conclude it and they sum it up. They constitute, therefore, his worthiest and truest memorial. Perhaps, indeed, he would wish—true teacher as he was—to say of the hundreds of ministers whom he had a hand in shaping, in whom his ideals and convictions live and work, They are my memorial. So indeed they are. But the books contain some of the tools he used in the shaping process; and the ideals and convictions which he lived and labored to impart are here in such form as to strengthen and perpetuate his influence over those who felt it, and to extend it still further.

An evidence of such wider service gave Dr. Brastow peculiar gratification in the last year of his life. Dr. Gulick, of the Doshisha University, wrote him asking if a hundred copies of the two books could be given him for distribution among Japanese ministers, and that not in order to make them better preachers, but to strengthen them in their hold upon Christian faith and in their defense of it. Dr. Gulick recognized that these are books on the substance of preaching. He regarded them as "among the best recent books on Christian apologetics," and thought them "peculiarly fitted to help to lay fresh and better foundations for the higher life of Japan," of which the old foundations are being rapidly destroyed. Friends made possible the granting of this request, and letters brought evidence how welcome and how useful the gift of these books proved.

The unpublished book, The Work of the Preacher, deserves a place, and should have it, by the side of the other two. It contains Dr. Brastow's own theory of preaching, his own directions and advice upon the training of preachers; and perhaps because his ideals are here presented directly as his own, not through the medium of biography and history, there is, I fancy, even more of the unique, personal quality in this than in the other books. Certainly the style is strikingly concise, forceful and felicitous, and the treatment distinguished by its breadth of view and balanced judgment. It is not granted to many men to leave in books so

characteristic, so adequate and so worthy a record of their life work. That they are the work of his age, though they rest on the work of all his years, is evidence of the remarkable intellectual vitality of the man, for they show no signs of age. In fact Dr. Brastow never seemed to grow old. His mind was always alert and active. The last two years of his life were years of physical infirmity, with the experience of much suffering. He met what came with a simple soldierly courage that seemed hardly conscious of itself. His interest in "God's good world," as he was wont to call it, was keen to the last. He did not willingly loosen his hold on life, nor did he cling to it with self-concern, or with any wavering as to the future. What he wrote of his father's last days applies fitly to his own. In spite of illness and infirmity, "life with its earnestness, its action, its helpfulness, its duty, still allured him." There was still "the old freshness and zest of life."

Yet, as we look back upon his life work now that it is ended, we see that it has an unusual unity and completeness. One thing he did with all his might, and this thing he did rarely well. He felt it to be a thing of exceeding greatness, and would wish us, I know, to close with some expression of the greatness of the thing, not with praise of the quality of his doing of it.

He himself gave many striking expressions of its greatness, of the height and depth, high as God and deep as the soul, of that with which the Christian church and ministry have to do, of its breadth also, broad as the world, broad as humanity. "Comprehensively stated, the aim of the preacher is the rescue and reconstruction of manhood." "Concretely stated, it is to win men to Christ and to build them into his moral completeness." "Growth into the likeness of Christ is the product of preaching Christ." But "the rescue and reconstruction are not wholly of individual men in their isolation from their fellows, but of men in their associate life. It is the building in and the building up of men into the body of Christ." "The aim of preaching is ultimately the completion of the body of Christ, or the completion of the Kingdom of God, or the completion of Humanity." In some of these phrases we recognize the influence of a greater—shall we say the greatest?—expression of the aim and end of preaching. It is a passage which Dr. Brastow liked to quote, and in which he saw the far off ideal which he pursued and set before

his pupils. The aim and end of the Christian church and ministry is "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

THE NEW DIVINITY SCHOOL.

By DEAN BROWN.

Courtesy of the *Yale Alumni Weekly*.

THE gift to the Divinity School from a friend of the University, who does not wish his name known, is in furtherance of the realization of plans that we have had in our minds for some time, concerning the extension and reorganization of our Divinity School here at Yale. This $100,000 was given to endow a Chair of Missions, with the stipulation that we raise $200,000 more to develop further the work of religious training. But we hope to go far beyond that. It is our plan to raise altogether a million dollars for the development of a great School of Religion here at Yale. Just as we have the Law School, the Scientific School, the Schools of Medicine, of Art and of Music, and other special schools in the University, so we hope with the money thus raised to establish a Yale School of Religion.

There are many advantages in developing such a school here at Yale. The splendid religious traditions of the University, the fact that it stands on a broad unsectarian basis, its active interest in the best forms of missionary effort, its combination of sound scholarship with moral earnestness, all unite to make it an ideal place for a School of Religion.

In developing such a school here there is the whole great Faculty of the University to draw upon for such courses in Psychology, Philosophy, Sociology, Economics, Assyriology and the

various languages and literatures of the foreign mission fields, as men having in view the broader forms of religious service would naturally desire to take. We shall also have this great body of young men from which to draw students who have in view some form of Christian service. We hope and expect to draw from the College much more extensively than we have with the former organization of the Divinity School.

This brings me to the plan for the organization of the larger School. We expect, with this million dollars or more, to develop a school which will include the present Divinity School and will extend into three other lines. This will make four distinct departments of work in which the School will train young men for Christian service.

First, the Pastoral Service Department. This will include the Divinity School, and offer the training found in the regular theological seminary for the work of a preacher and pastor. Men will be trained and fitted for the ministry in this country. Here courses in Church History, in Theology, in the languages and literature of the Old and New Testament, in Homiletics and Pastoral Service will be offered to fit men for the work of the ministry in our own land.

The second department will be that of Missionary Service. There will be taught there the history, languages, customs, and religions of the great missionary fields in Africa, India, Japan, and China. Students will have special training in the life of the peoples among whom they are to work.

We have one of the ablest men in the world along the line of foreign missionary effort in Prof. Harlan P. Beach. He was for many years a most successful missionary in China. He is familiar with the language, the literature, the history, and the people of that great empire. He combines practical experience with a thorough knowledge of the science of missions. We expect to supplement and extend his work by the addition of at least three other able professors representing in similar fashion the other great mission fields of the world. We are already training students in the languages, the history and the religions of those fields to which they are soon to go as missionaries.

The third of the four Departments we shall make one of Social Service, in which we shall utilize the splendid courses offered in

Sociology, Practical Philanthropy, Pauperism and Crime, Labor Problems, and Immigration, by Professors Fisher, Farnam and Bailey.

The fourth department will be that of Religious Education. These men may be laymen and they will be taught to fill the position of paid directors of religious education in large Sunday-schools, or as Sunday-school superintendents. There is an increasing demand for capable men to perform this function, which has grown with the increasing of the duties of the regular clergyman.

The importance of this last department is emphasized by the recent movement among laymen to promote religion among men. The "Men in Religion" movement and the "Laymen's missionary" movement are examples of this interest. Work by men in these lines, of course, requires thorough training in the Bible, which can be best secured in such a school of religion as is here projected.

We hope to secure the money required for the new school from gifts, and the plans are ready to be carried out as soon as we raise sufficient funds.

With this endowment and with the atmosphere and traditions of Yale, a school of religion and Christian service can be developed here which will be superior in effectiveness and in promise of usefulness to any now existing. It will be an immense step forward in the development of proper religious leadership for our whole country and for mission fields in other lands.

The conception of religion now being emphasized on all sides as not an interest apart from the common secular life, but rather as that which gives a deeper meaning and a more abiding significance to all those values which may be developed in our ordinary activities, is thus making imperative this wider scope of training for Christian service. The age demands an extension of method in the training of leaders for this vaster undertaking.

The man who would show himself competent to aid in the moulding of new national ideals at home or abroad must be able to do something more than to mean well and show himself earnest. He needs thorough training in his knowledge of principles and of the intricate problems he must face.

In all forms of social service, it is imperative that successful workers should have some genuine knowledge of the principles of

sociology and some training in sound economics. Some of the kindly schemes put forward for the relief of need or for the correction of industrial troubles are in such direct contravention of fully established economic principles as to condemn them to futility in advance. The sympathetic souls who are pushing them might as well be insisting that if we would only show ourselves sufficiently friendly, the two and two of some unfortunate life might make five or even fifty. We want to send men out from the Yale School of Religion into the varied forms of social service who know their way about in these modern problems.

The man who is to direct Bible Study in a college or City Y. M. C. A. or to assume the direction of the work of religious education in a large Sunday-school in some city church, needs to know his Bible in the light of the best modern scholarship that he may place the faith of young people in the teachings of Scripture upon foundations which will stand the test of knowledge. He also needs the thorough study of the best results of modern psychology, acquainting us more fully with the real content of religious experience and the significance of moral personality.

The foreign missionary in these days needs to know much more than his Bible and the native tongue of the people to whom he would minister. He must become expert in his knowledge of their history, their religious ideas and habits, their social and political organization and their prevailing modes of thought. He needs to have an intelligent understanding of the main factors in the making of a nation and the development of a higher form of civilization. In many cases he finds it incumbent upon him to become a trained specialist holding a specific position of great potential influence. Yale already has the largest Missions Library in America, now splendidly housed in the new building presented by the late Prof. George E. Day.

In a letter to President Hadley, Mr. John R. Mott wrote these significant words: "Your plan is literally great. It is most timely as well as prophetic. It is adapted to meet the requirements of the modern world as is no scheme which I have seen in operation or in plan on either side of the Atlantic."

ARTHUR PARKER, '13.

THE closing days of November were saddened by the death of Arthur Parker, a member of the class of 1913. Mr. Parker was born in Hull, England, February 1, 1880. Attracted by the business opportunities he came to this country, and was engaged for a time as a craftsman in the Locomobile Company, in Bridgeport, Conn., He was increasingly conscious, however, of a call to the ministry; and finding the conviction inescapable that this was his real life work, he resigned his position and studied for a time at a theological school near Boston. Correspondence with President Hood led him to continue his work at Atlanta Theological Seminary, where he graduated with the degree of B.D. last June. Feeling the need of further preparation he came to Yale for another year of study. About the middle of November he began to suffer from severe pain in the head, which seemed to be difficult to diagnose. There were days of comparative comfort; but in general the trouble declined to yield to treatment. At the advice of his physician he went to the Yale Infirmary on Monday, November 25. On Tuesday evening his condition became alarming and early Wednesday morning he died. The autopsy showed that he was suffering from a tumor in the brain, and that no operation would have availed to save his life. The funeral was held in Marquand Chapel on Friday afternoon, November 29. The Faculty and students marched to the Grove Street Cemetery, where the body was interred with full Masonic honors.

Mr. Parker was a member of the South Congregational Church of Bridgeport. In the Y. P. S. C. E. he showed himself to be a man who was consecrated, loyal, reliable and indefatigable, and the members came to lean upon him not only in the services but in all forms of Christian activity and in clever handiwork, in which he excelled. At Yale he left a similar happy impression. Genial, kindly, appreciative, earnest, we felt the presence of a man who loved Christ sincerely and was intent upon serving his fellows devotedly; and during his few months of residence he

had begun to make a place for himself in the life of the school. His unexpected death came as a shock to his many friends here and to his relatives, who are still living in England. The work here, which was his to do, is finished; the larger work, into which he has entered, is just begun.

HENRY HALLEM TWEEDY.

BOOK REVIEWS.

The Minister and the Boy. By Allan Hoben, Ph.D. The University of Chicago Press. 1912. Pp. 171. $1.10.

One of the most hopeful signs of the present is the ever-increasing attention paid to religious work among boys. The illumination in regard to secular education, from the writings of Froebel to the methods of Madame Montessore, finds its counterpart in the illumination in regard to religious education, which comes to expression in the works of Pres. G. Stanley Hall, Prof. Coe, Prof. Starbuck, Dr. Forbush and others, and a stream of wholesome literature is being poured into the minister's study in these days.

This latest volume, meaty and compact, is a welcome contribution. In it are recorded the first hand experiences of a lover of boys, who is thoroughly at home in modern psycho-genetic and pedagogical literature and who has had abundant success as a pastor, a leader of boys' clubs, and a Field Secretary of the Chicago Juvenile Protective Association. The nine brief studies glow with the spirit of boyhood and sparkle with practical suggestions. From first to last one hears the insistent call of these candidates for Christian manhood, the glorious and at times almost terrible challenge of the coming generations to the Christian leaders of today. The city boy, the country boy, the ethical value of play, the choice of a vocation, training for citizenship, a boy's religion, and club methods all receive fresh and inspiring treatment. We commend the volume heartily for just what it purports to be, "a brief handbook for ministers and laymen who engage in church work for boys."

HENRY HALLAM TWEEDY.

The Historic Jesus. A Study of the Synoptic Gospels by Charles Stanley Lester. G. P. Putnam's Sons. 1912. $2.50.

The author writes "for intelligent laymen," hoping to mediate between them and "the great world of sober and intelligent thought." He professes to write "under the influence of the Higher Criticism" and does write clearly, persuasively and intelligently, adopting what he understands to be its conclusions with sweeping enthusiasm. It is the work of an impressionist who has read widely, sympathetically and—superficially. The "intelligent layman" who overlooks the blunders may get, on the whole, a reasonably fair idea of "the Historic Jesus" from these easy and flowing pages. The specialist will read them with something of the feeling he experiences when his own utterance of the class-room comes back to him "as she is wrote" in the examination paper. One can imagine what the scholars cited as authorities by Mr. Lester would say to find themselves committed to the following: The chronological blunder in Luke 3:1 appears from the fact that "Caligula bestowed Abilene on Agrippa I in 53 A. D."! (p. 13). Interpolations in the Old Testament may be detected "from the fact that the interpolated passages are in Aramaic, while the rest of the books are Hebrew" (!). Luke 1:34 f. is interpolated by a Greek hand because the Semitic thinks of spirit as feminine, whereas the Holy Ghost is identified in this passage with the power of the highest "which is masculine"! (p. 56). The dating of the passion in the Synoptic Gospels is wrong because "the Paschal Supper occurred on Friday night"! (p. 316).

Popularizations of critical results are useful, but if the expert cannot popularize for himself, should not the volunteer spokesman give more warning to the public that his version of "the results of criticism" is neither Authorized nor Revised?

B. W. BACON.

The Making of a Nation. By Charles Foster Kent and Jeremiah W. Jenks. Scribner. 1912. Pp. 101. 75 cents net.

This is the first volume to appear in a new series of text-books designed for student Bible Study Classes and other Adult Groups. It is arranged in twelve studies covering the beginnings of Israel's History. Each study is divided for convenience in daily use into

six paragraphs. At the close of each study is appended a list of very suggestive questions bearing upon the eternal truths of the lesson as they must be dealt with in our modern life. These questions are followed by "Subjects for further Study," with references given for the student who wishes to pursue any point more intensively. It is a very useable book and makes the reader feel the eternal values that are embedded in these early records of the race.

F. C. S.

The Latin Works and the Correspondence of Huldreich Zwingli, together with selections from his German Works. Edited by Samuel Macauley Jackson. Translations by Henry Preble, Walter Lichtenstein and Lawrence A. McLouth. Vol. I. 1510-1522. New York. G. P. Putnam's Sons. 1912. Pp. xv, 292. $2.

The late Professor Jackson, whose lamented death occured on August 12, 1912, besides his indefatigable labors as editor, especially of the new Schaff-Herzog Encyclopædia, found time to study the life and writings of Zwingli profoundly. His biography of Zwingli appeared in 1901. The same year he published, under title of Zwingli Selections, a small volume of excerpts from the reformer's more important works. He felt, however, that Zwingli was too little known to English readers and, therefore, began the more ambitious undertaking, the first volume of which lies before us. Others were to follow, but it is feared that the too early close of the editor's useful life will prevent the completion of his project. As it is, however, the volume is of great interest and value. It covers the opening years of Zwingli's public service and his attainment of a Protestant position. It shows Zwingli as a patriot no less than as a religious reformer. The documents presented are lively reading. One feels the stress of the conflict, the importance of the issues involved, and the earnestness of the contestants. No student can fail to derive from the volume a clearer conception of the struggle and a deeper appreciation of the character of the reformer himself. The larger figures of Luther and Calvin often obscure, for American readers, the real significance of Zwingli, and make of him a name on the pages of his-

tory rather than a living personality. The study of this volume will do much to reveal him to those relatively unacquainted with him as a vital, interest-compelling and very human figure.

Williston Walker.

Saints and Heroes. By George Hodges. New York. Henry Holt & Co. 1911. Pp. 268.

From Cyprian of the third century to Savonorola of the fifteenth, the lives of an even score of saints and heroes are briefly and attractively sketched. Their struggles and sufferings in difficulties and dangers are told with a view to an impression on the mind of young readers that there is a real war between right and wrong, in which we are all enlisted, and for which the brave are always ready to sacrifice their own peace and comfort for the sake of doing good. Besides a well sustained biographical interest, helpful hints are given, by the way, of changing emphasis and progress in Christian life and thought through the successive periods. The volume is attractively illustrated with copies from notable paintings.

George N. Luccock.

Early Religious Poetry of the Hebrews. By E. G. King, D.D. Cambridge, 1911. Pp. 156. (New York, G. P. Putnam's Sons.) 40 cents.

The author has compacted into this small volume a large amount of suggestive data regarding the literary form, characteristics, and contents of Old Testament poetry; but the work lacks proportion and comprehensiveness. Especially interesting is the treatment of strophic parallelism. Many illustrations are given to show that what parallelism is to the ear in the structure of the verse, that the strophe is to the mind in the arrangement of the whole poem. The author's thesis that the Kinah or five-beat measure was *par excellence* the verse of the women is difficult to support in view of the frequent occurrence of this measure in the II Isaiah and the Psalter. Rather it appears to have been the measure employed to express strong emotion, whether of joy or sorrow, and its use was determined by the theme rather than by the sex of the singer.

Charles F. Kent.

Life's Unexpected Issues. By W. L. Watkinson, D.D. Fleming H. Revell Company. 1912. Pp. 212. $1.00 net.

Among volumes of sermons few come laden with more of freshness and vitality than these of Dr. Watkinson. After long and fruitful years of service to the Methodist Church in England, his mind has lost nothing of its keenness and clearness, and he keeps unabated and charm and forcefulness of his style. Apt illustrations, illuminating insights, an unusual familiarity with the wonderland of nature greet one on almost every page; and back of every message, even those on the most familiar texts and themes, one feels the tug of a strong, winning, spiritual appeal. For the mind troubled by doubts and desiring to know how Christian thought is adjusting itself to modern conditions and problems, the book contains little; but the heart that pants after God's hilltops and water-brooks may turn here and be sure of finding refreshment and strength. HENRY HALLAM TWEEDY.

The Christian Hope: A Study on the Doctrine of Immortality. William Adams Brown, Ph.D., D.D. New York. Scribner's Sons. 1912. Pp. 216. 75 cents.

This most recent volume of the popular series of brief Studies in Theology should be in the library of every minister. Its comprehensive and orderly presentation of the history of human thought with regard to the future life would prove a convenient compendium of information and a dependable guide to the proper valuation of the various theories that have been held. The concise yet thorough and lucid treatment of this topic which stands "among the subjects upon which the minds of men are most unsettled in our day" mark it as eminently fitted for lending to laymen beset by intellectual difficulties. The same liberal point of view combined with a due appreciation of the historical value of outgrown theories that has characterized Prof. Brown's previous writing is here agreeably evident. In this as also in the fresh and at times fascinating literary style a pleasing contrast to Dr. Orr's volume in this series (reviewed May, 1910) is presented. The need for such a simple brief book in English, making available the changed estimate of Christian eschatology resulting from critical thought, and interpreting the interwoven strands of the history

of the belief has here been well met. A well selected bibliography and an adequate index provide very desirable features.

R. G. Clapp.

The Students' Illustrated Historical Geography of the Holy Land. By W. W. Smith. Sunday School Times Co. 1912. Pp. 65. 75 cents.

This little book is designed as a manual for class study. The subject is covered in twelve chapters presenting successively a survey of the Bible world, the zones of Palestine, the eastern empires and the lands of Paul's labors. To each chapter questions and suggestions for manual work are appended. The text is illustrated with one hundred halftone pictures and thirty-five maps. The lists of reference books and materials will be helpful to the teacher. The book presupposes a thorough knowledge of Bible history. So much is crowded into brief compass that the text frequently becomes little more than a list of places and events. If wisely used it will serve as an excellent basis for class study, but much supplementary work will be required to give it life and interest.

R. H. Bennett.

Preparing to Preach. By David R. Breed, D.D. Hodder & Stoughton. New York. George H. Doran Company. $2.00 net.

The wisest and best of teachers can offer little that is novel in a treatise on homiletics; and yet one cannot but welcome heartily this last volume from the pen of Dr. Breed. It states the familiar principles with freshness and vigor. Its quotations from recent literature are numerous, stimulating and suggestive, and the illustrations are usually good. Indeed, the book as a whole admirably exemplifies the author's teachings, though he might be accused of breaking his own laws occasionally, notably in pausing to explain a perfectly obvious pun. As ever, it is the man back of the book that forms the most valuable contribution; and while we appreciate the opportunity of sharing the experience of one who is both a successful preacher and an inspiring teacher, we prize still more the companionship with a personality which every minister will be glad to know.

If here and there one detects views which to many seem nar-

row, they are stated with a kindly positivism that does not irritate or needlessly antagonize. One wishes that he had not employed the word "supernatural" without definition, as in his definition of preaching. In prophecy he believes that the future was miraculously revealed to the inspired seers in detail. He interprets literally Christ's words in regard to divorce, and on the basis of the saying in Matt. 11:11 declares that John the Baptist was "the greatest preacher that ever preached." There is another word to be said regarding "slumming" and the moral influence of the theater. His advice that the benediction be always scriptural and "not one that has been devised by any man" invites discussion, while his vigorous assertion that skepticism is to be treated as positive, willful sin will fail to commend itself to many who remember the story of Thomas, and who have lived in close and loving companionship with some of the noblest souls in our own day. In general, however, the book is broad in its spirit and admirable in its teaching; and while wishing at times that there might have been greater condensation and a selection of less hackneyed material, the preacher will lay it down grateful for a generous gift of instruction, suggestion, inspiration and power.

It is a pity that the proof-reading could not have been done more carefully. Some errata are almost unavoidable; but such a long repetition as that which occurs on page 29 is a flagrant oversight which it is hard to forgive.

HENRY HALLAM TWEEDY.

A Critical and Exegetical Commentary on the Book of Isaiah. By George Buchanan Gray and Arthur S. Peake. Vol. I. New York. 1912. (The International Critical Commentary. Charles Scribner's Sons.)

This is the first volume of a commentary on Isaiah which when completed will easily outrank all others. It includes the General Introduction and the Commentary on Chaps. I-XXVII. Vol. II, when it appears, will contain the Commentary on Chaps. XXVIII-XXXIX, completing Prof. Gray's part of the work, and Prof. Peake's Introduction and Commentary on Chaps. XL-LXVI.

Prof. Gray, at the outset, states frankly and emphatically the

tosh's work. There are three divisions. In the first is given the teaching of the New Testament concerning the person of Christ, which is that the life and consciousness of Jesus was in form completely human and that this historic life is one with the life of God himself. It is frankly pointed out that Jesus is also represented as subordinate to the Father.

The second part gives in a masterly manner the history of Christological doctrine.

The third part is a Reconstructive Statement of the Doctrine. The question considered is how the man Jesus is God for the believing mind. The point of departure is the historic Christ known through apostolic testimony and through our experience of salvation by Him. There are two main parts in the argument. The first, considering the immediate utterance of faith as it grasps Him in the experience of redemption, brings up to the conclusion that Jesus is God himself. This most important section of the book is full of messages of singular beauty and power. The second part of the constructive statement deals with the transcendent problems which the person of Christ thus believed in offers to intelligence. It covers a large range, includes discussions of the incarnation, incarnation and divine immanence, incarnation and the subliminal consciousness, the pre-existence of Christ, His self-realization, the Kenosis, the Trinity and the Virgin Birth.

Professor Mackintosh insists on the complete manhood of Christ, holding that if it were necessary to choose between that and His divinity, we must renounce the latter. It is doubtful, however, if he does leave Christ before us as wholly human, as, for example, in the discussion of the sinlessness of Jesus. He seems to ignore the subordinationist teaching of the New Testament, in the constructive argument. It is hardly possible that he will convince all when he urges that the term "Godhead" is the best to use in describing the divinity of Christ. We may confess His Deity and yet "decline to use the formula" as given by Professor Mackintosh, even while agreeing with his admirable words when he says, "we can conceive the thought that God Himself should be present to heal and save. And we judge that the most glorious thought of God, always, is truest."

Frederick Lent.

New Opportunities of the Ministry. By Frederick Lynch, D. D. Fleming H. Revell Company. 128 pp. Seventy-five cents net.

One reason that more of the best men in our colleges are not entering the ministry is that the great majority of them have a lamentably inadequate if not utterly false conception of what the work and opportunity of the ministry really is. It is devoutly to be wished that this compact volume might find its way into the hands of every student who has the necessary qualifications for the Christian ministry; for it depicts modern conditions with their religious challenge and superb opportunities for Christian service in an illuminating and inspiring way.

After dealing briefly with the reasons which have led young men to turn aside from the ministry and with the older opportunities, the author turns to the discussion of the new religious education, the new Biblical scholarship, the new paganism and atheism, the new social gospel and the new evangelism, together with the present demand for Christian statesmen in the pulpit, who shall meet the enlarged ethical opportunity, grapple successfully with religious conditions in the new America, labor for the restoration of a united Christendom, and utilize the unparalleled opportunities of the great mission fields. In a dozen brief chapters Mr. Lynch has dealt with one of the greatest problems which confront the modern church: that of securing the right men to man its pulpits and to lead its forces. The book is broad in its vision, wise in its statements and almost compelling in its appeal—just the kind of book, in fact, to which "men of insight and of outlook," Christian men who are in search of inspiring and heroic tasks, are sure to respond.

HENRY HALLEM TWEEDY.

Wordsworth: Poet of Nature and Poet of Man. By E. Hershey Sneath, Ph.D., LL.D. Boston and London: Ginn & Co., 1912.

With this volume Professor Sneath takes his place among the friendly critics of Wordsworth—a good place to fill in view of Matthew Arnold's remark "that almost every one who has praised Wordsworth's poetry has praised it well." The book runs to eighteen chapters, the greater part of which are given to a study

of the poet's major works, arranged chronologically with the purpose of tracing the development of his views of Nature, of Man, and of their interrelation. He shows how fully possessed Wordsworth was by the feeling that Nature is endowed with conscious life which, while taking due account of an enduring moral order, is fundamentally a loving and joyous life. Man is possessed of a nature potentially good and this goodness is best developed where life is simple; though such simplicity must, if it is to accomplish its work, recognize the oneness of the race and the beneficient reaction upon the individual of rightly organized society. In their interrelation Nature serves to mould Man's Soul through her appeal to the emotions. She influences him too as a monitor speaking sometimes as the very voice of conscience; and proves a chief comforter and physician to his anxiety and fear.

All this is developed very painstakingly and honestly, with candor, good sense, and adequate independence of judgment. Prof. Sneath has taken his task seriously and might with propriety have permitted himself now and then a little more lightness of touch. But he has the satisfaction of feeling that within the particular lines which he has marked out his book is to be regarded as definitive.

E. M. Chapman.

The Religion of Science. By James W. Lee. Published by Revell. Pp. 304.

The author holds that "religion is the only important reality left unsystematized by the scientific method," and asks, "Must religion exist by sufferance, or by right of verifiable valid knowledge based on facts?" He believes there is a religion of science. Combating an agnostic view of the universe with a religious view, he defines science as "that part of infinite truth (God's) that man has discovered and systematized in his own mind." The beginning of science is perception, either sense perception, self perception or religious; the latter is as valid as any nor does it presuppose "faith" more than any other. The material of science is facts; the test of science is pragmatic. As there are rocks and stars and human consciousness, subjects for science,

so there is a religion of science; for it is implied by the universal search for God.

To this point all is clear and logical. But in the concluding chapters on "Christ, the Reason of the Universe," and "Christianity, the Religion of Science," there is a departure from the principles stated as to the raw material and the test of science. There is here too much assumption of Christian doctrine and too little emphasis on Christianity's practical value. Closer harmony of these with the preceding chapters would strengthen the apologetic. The book abounds in suggestive figures, is interesting and stimulating.

M. R. PLUMB.

Christianizing the Social Order. By W. Rauschenbusch. MacMillan, 1912.

Whatever comes from the pen of Professor Rauschenbusch is worth having. He writes with the eloquence of a deep, sincere enthusiasm, and the wisdom of study and experience. The present volume of 500 pages, published by the MacMillan Co. at $1.50 net continues the theme of the author's "Christianity and the Social Crisis," making application to our "semi-Christian social order" of the principles of Christianity. Professor Rauschenbusch is well qualified to speak of both.

B. W. BACON.

Yale Divinity Quarterly.

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A problem of no little interest in the life of the Divinity School has arisen owing to the establishment of the annual "Convocation" now held soon after Easter. To that gathering all ministers of the State and all graduates of the School are invited. The Lyman Beecher and the Nathaniel W. Taylor Lectures are then given. The "Convocation" has been greatly successful, and its attendance has already overtaxed the capacity of Marquand Chapel. But it has been at the cost of a much diminished attendance at the historic graduation Anniversary. Many friends of the School have felt that it is difficult to spare the time for gatherings so closely related in time and have chosen the "Convocation." It is too useful to give up. We believe our almuni would do well, therefore, to plan, as far as possible, to be present at the "Convocation" and to make that the time of their reunions. The next will be held for four days, beginning March thirty-first.

On January 9, in Marquand Chapel, a memorial service was held for the late Professor Brastow. President Hadley presided and the memorial address, the full text of which appears in this issue, was given by Professor Porter.

The QUARTERLY Board announces with a due measure of satisfaction and pride that they are now doing business in their own private office in the basement of the Day Library. We expect that this new permanent feature of our equipment will add noticeably to the efficiency of our work.

As announced in our last issue the present number of the QUARTERLY was to be devoted in large measure to the new Day Missions Library. Although this new part of our equipment is now complete and in daily use, it has seemed advisable to defer any further special mention of the Library until the time of its dedication on March 31. These ceremonies will form a part of the annual Convocation held at that time.

SCHOOL NOTES.

We regret to announce that on account of ill-health Mr. F. C. Beman of the Senior class has found it necessary to drop his course for the time being. Mr. Beman's present address is Pleasant Street, Wakefield, Mass.

On November 21st a very interesting party was given at the home of Professor Sneath, with the object of demonstrating some of the possibilities of the moving picture in moral and religious education. Madame Dolesi, formerly a lecturer on art for the National Education Society, who is now with the General Film Company of New York City, showed a large number of films dealing with moral, religious, and other subjects. As an experiment, the demonstration was only a partial success. Professor Sneath gives it as his opinion that the moving picture has great value in moral and ethical education, but says that he is doubtful as to its value in religious education, at least so far as the mystical element in religion is concerned.

The Divinity School has again been triumphant in interdepartmental debating. For the second consecutive year the Academic team has been defeated. This is a realm of activity where the Divinity School should be expected to win because of the nature of its curriculum. We hope therefore that it will become customary. The men who have brought honor to the school this year are C. V. Dunn, 1913, Clarence Reidenbach, 1915, and T. Y. Williams, 1915. These three men had previously been awarded the Mersick Prizes for superiority in interclass debating in the Divinity School. Their victory in the interdepartmental debate gives them an additional Mersick Prize.

The first of the new lectures to be given in Church Polity were delivered on January 13th, 14th and 15th, by Rev. Peter Ainslee, D.D., of Baltimore, Md. Dr. Ainslee spoke of the polity and practice of the Disciples of Christ. Other special lectures are to follow covering in like manner the Baptist, Congregational, Episcopal, Methodist, and Presbyterian churches.

Among the new courses is one on "Practical Church Music," which Professor Tweedy is offering. The aim is threefold: to impart the rudiments of musical knowledge, to illustrate the meaning and power of music in worship, and to further musical culture. The history of church music will be outlined, elementary training in the reading of music given, and some of the best selections and hymns carefully studied, the piano being used freely for purposes of illustration. Thirteen students have enrolled.

Room A, Edwards Hall, which for years has housed the Missions Library, has been given over by the Divinity School to the Department of Assyriology. The room will be used for the purpose of exhibiting the Babylonian collection of originals and casts assembled by that department during the last two years. This collection now ranks as second of its sort in the country. Under the leadership of Professor A. T. Clay a large number of impressions and casts of originals now in the British Museum, the Berlin Museum, and the Louvre have been secured. An effort is also being made to secure impressions of monuments that have a bearing on the History of the Hebrews. Professor Clay expects to formally open the exhibit during the present term.

The policy of the George B. Stevens Theological Club has been somewhat changed this year. It has been felt for some time that there should be more opportunity for discussion, on the part of the students, of vital theological problems. A committee was therefore appointed at the first meeting of the Club in the fall to draw up plans to meet this need. This committee recommended that the membership of the club be divided into groups of five men each, and that at the regular meetings of the Club, one of these groups should discuss some problem. Each man in the group should give a five minute paper or discussion of any phase of the problem that he might choose. Under this plan two very interesting and helpful meetings have been held. The subjects discussed were religious authority and revelation.

During the Christmas vacation a number of repairs have been made about the Divinity School buildings. The Dean's office has been made more pleasant and attractive by re-papered walls and a hard-wood floor. The walls of the Lowell Mason room have been painted and a new ceiling has been put in.

The newly elected officers of the Leonard Bacon Debating Club are B. Wilson, '13, President; R. B. Wear, '14, Vice-President, and T. Y. Williams, '15, Secretary.

At a meeting of the student Y. M. C. A. on January 8th, W. H. Werfelman, 1914, was elected manager of the baseball team for the coming season.

MARQUAND CHAPEL NOTES.

On November 10th, W. W. Borden, Yale College 1909, spoke on behalf of the Student Volunteer Movement. Mr. Borden is the son of wealthy parents who has felt the claims of Chinese Moslems. He has recently completed his work for the Volunteer Movement and is studying in Cairo at the Training Institution for Moslem missionary candidates under Dr. Zwemer, preparatory to going to China.

Among other Chapel speakers was the Rev. Daniel Couvel, who spoke of the attitude of France to missions. He is one of the Secretaries of the Paris Evangelical Missionary Society and also a prominent pastor in that city. The work which he so ably advocates is distinguished by its unusual success and by its wide extent, especially in French colonies.

TROWBRIDGE LIBRARY NOTES.

Among recent additions to the Trowbridge Reference Library are the following books:

The Religious Life of Ancient Rome: A Study in the Development of Religious Consciousness from the Foundation of the City until the Death of Gregory the Great. By Jesse B. Carter. Houghton Mifflin, 1911.

The Egyptian Conception of Immortality. By Geo. A. Reisner. (The Ingersoll Lecture 1911.) Houghton Mifflin Co., 1912.

Development of Religion and Thought in Ancient Egypt. Lectures delivered on the Morse Foundation at Union Theological Seminary. By James H. Breasted. Scribner, 1912.

Astrology and Religion Among the Greeks and Romans. By Franz Cumont (American Lectures on the History of Religions, Series of 1911-1912). Putnam, 1912.

The World We Live in, or Philosophy and Life in the Light of Modern Thought. By George Stuart Fullerton of Columbia University. Macmillan, 1912.

Kant and Spencer: A Critical Exposition. By Borden P. Bowne. (A posthumous publication of lectures.) Houghton Mifflin Co., 1912.

Present Philosophical Tendencies. A Critical Survey of Naturalism, Idealism, Pragmatism and Realism, together with a Synopsis of the Philosophy of William James. By Ralph B. Perry. Longmans, Green & Co., 1912.

The New Realism. Coöperative Studies in Philosophy. By E. B. Holt and others. Macmillan, 1912.

Essays in Radical Empiricism. By William James. (Posthumous.) Longmans, Green & Co., 1912.

The Sources of Religious Insight. By Josiah Royce. (Bross Lectures.) Scribner, 1912.

The Psychology of the Christian Life. A Contribution to the Scientific Study of Christian Experience and Character. By Horace E. Warner, with Introduction by John R. Mott. Revell, 1910.

A Psychological Study of Religion. Its Origin, Function, and Future. By James H. Leuba. Macmillan, 1912.

What Does Christianity Mean? The Cole Lectures for 1912, Vanderbilt University. By W. H. P. Faunce. Revell, 1912.

A History of the Literature of Ancient Israel, from the Earliest Times to 135 B. C. By Henry T. Fowler. Macmillan, 1912.

The Ethics of the Old Testament. By Hinckley G. Mitchell. Chicago, 1912.

The Religion of Israel under the Kingdom. The Kerr Lectures. By Adam C. Welch. Scribner, 1912.

Cuneiform Parallels to the Old Testament. Translated and edited by Robert W. Rogers. Eaton & Mains, 1912.

("The largest body of cuneiform literature yet assembled in any language for the illustration of the Old Testament." Preface.)

Sociological Study of the Bible. By Louis Wallis. Chicago, 1912.

International Critical Commentary—Haggai, Zachariah, Malachi and Jonah. By H. G. Mitchell, J. M. P. Smith and J. A. Bewer.

Johannine Epistles. By A. E. Brooke.

Epistles of St. Paul to the Thessalonians. By J. E. Frame. Scribner, 1912.

The Second Epistle to the Corinthians. Introduction, Text, English Translation and Notes. By Allan Menzies. Macmillan, 1912.

Jesus. By George Holley Gilbert. Macmillan, 1912.

The Making of the New Testament. By Benjamin W. Bacon. (The Home University Library of Modern Knowledge.) Henry Holt, 1912.

St. Paul: A Study in Social and Religious History. By A. Deissmann. Translated by Strachan. New York, 1912.

The Book of Enoch. Translated from the Editor's Ethiopic Text, and edited with the Introduction Notes, and Indexes of the First Edition wholly recast, enlarged and rewritten. By R. H. Charles. Oxford, 1912.

The Ezra-Apocolypse (II Esdras iii-xiv). Translation, with Critical Introductions, Notes and Explanations, etc. By G. H. Box. London, 1912. (A welcome addition to the English editions of Jewish Apocalypses.)

A Crusade of Brotherhood. A History of the American Missionary Association. By Augustus F. Beard. Pilgrim Press, 1909.

Spiritual Culture and Social Service. By Chas. S. Macfarland. Revell, 1912.

The New Opportunities of the Ministry. By Frederick Lynch. Revell, 1912.

The New Immigration: A Study of the Industrial and Social Life of Southeastern Europeans in America. By Peter Roberts (B.D. Yale Divinity School 1886). Macmillan, 1912.

The Preacher: His Life and Work. Yale Lectures. By J. H. Jowett. Doran, 1912.

The Minister as Shepherd. The George Shepard Lectures on Preaching at Bangor Theological Seminary. By Chas. E. Jefferson. Crowell, 1912.

Endeavors After the Spirit of Religion. By Arthur G. Beach (B.D. Yale 1896).

ALUMNI NOTES.

1876—Rev. Andrew W. Archibald, Newton Center, Mass., is to supply the Second Congregational Church, Dorchester, Mass., till February.

1881—Rev. Jabez Backus has completed his pastorate at Elizabethtown, N. Y., and he and his wife will spend a year or more abroad in travel and rest.

Rev. Pliny B. Fisk died of Bright's disease at his home in Ceres, Cal., on November 27, 1912.

1882—Rev. Nestor Light, of South Coventry, Conn., accepts a call to Bethany Church, Bridgeport.

1888—Rev. David M. James was ordained at Newbury, Vt., September 17, 1912.

Rev. Alexander Milne died in a hospital at Columbus, O., September 22, 1912. Mr. Milne has held pastorates in Ohio and Minnesota.

1889—Rev. Frank R. Shipman, Andover, Mass., has accepted a professorship in Atlanta Seminary for the current year.

Ex-1889—Rev. Frank K. Sanders has resigned the presidency of Washburn College, to take effect July 1, 1913. Mr. Sanders was formerly Dean of Yale Divinity School.

1890—Rev. Claude M. Severance, Noxen, Pa., goes to Berryville and Eldred, Sullivan Co., N. Y.

Rev. L. A. Hope, Chandlerville, Ill., becomes pastor of the Congregational Church at Waverly.

1891—Rev. George A. Brock was elected mayor of Lockport, N. Y., on November 5th, by a plurality of three votes over the Democratic candidate. Mr. Brock was the prohibition and commission government candidate.

Rev. Edward C. Fellows, who has been assistant pastor at the Beneficent Congregational Church, Providence, R. I., becomes executive secretary of the Men and Religion Movement in Buffalo, N. Y.

Rev. David L. Kebbe goes from Fairlee, Vt., to Cummington, Mass.

1893—Rev. B. F. Case accepts a call to Pleasant Valley, Wash.

1899—Rev. D. Y. Moor, Glenwood, Minn., goes to St. Petersburg, Fla.

Ex-1900—Rev. George L. Parker, formerly of Salem, Mass., began his work as pastor of the Broadway Congregational Church, Somerville, Mass., October 27, 1912.

1901—Rev. E. L. Heermance, Mankato, Minn., is to take charge of a new work at International Falls under the Minnesota Congregational Missionary Society.

Ex-1902—Rev. F. L. Davis resigns his position as pastor of the Union Congregational Church, Taunton, Mass.

1904—Rev. Thomas F. May, lately of Kellogg, Ida., has begun his new duties at Vancouver, Wash.

Rev. Ernest F. McGregor, pastor of the First Congregational Church, Norwalk, Conn., was surprised October 5th by the arrival of twenty of his former parishioners from Clinton to celebrate his birthday. They stayed in Norwalk until October 7th, and were in turn surprised by hearing a sermon by Mr. McGregor on "The Divine Birthright."

1905—Rev. Maurice N. Greene, pastor of the Hope Congregational Church, Amherst, Mass., accepts a call to the First Congregational Church at Beaufort, N. C., and to the principalship of Beaufort Academy.

1908—The address of Rev. Howard C. Connelly is 3125 Garfield Avenue, South, Minneapolis, Minn.

Rev. Leslie B. Briggs, pastor of the Bethany Congregational Church, San Francisco, Cal., accepts a call to Santa Cruz. Mr. Briggs was a graduate student at Yale '08-'09.

1909—Rev. Dean R. Wickes recently spent two weeks in Honolulu, where he and Mrs. Wickes were commissioned as missionaries of the American Board to Pekin, China. Mr. and Mrs. Wickes go as special representatives of the Central Union Church of Honolulu.

1910—Mail may be addressed to Rev. Alexander Steele at Woodlawn, Pa.

Rev. C. G. Thompson was ordained at Chickasha, Okla., by the Southwest Association.

1911—Rev. H. C. Armstrong is pastor of the Harlem Avenue Christian Church, Baltimore, Md.

Rev. and Mrs. E. R. Walton of Otis, Mass., announce the birth of a daughter, Harriet Magee.

Rev. and Mrs. T. P. Ullom of Cambridge, Mass., announce the birth of a daughter, Virginia Yale.

The engagement is announced of Miss Nellie Walters of Cheshire, Conn., to Rev. Von Ogden Vogt.

1912—Rev. D. S. Robinson, who has been studying at the University of Breslau as the Hooker Fellow for 1912-'13, has been called home by the dangerous illness of a member of his immediate family.

Rev. Henry B. Kirkland has been ordained at Essex, Conn.

Rev. C. H. Barnett is pastor of the First Church of Christ, Rochester, N. Y. His address is 77 Howell Street, Rochester, N. Y.

K. G. Maseredjian died in Egypt of typhoid fever. No definite details have been received.

An interesting letter has been received from Rev. W. B. Kline who is pastor of the Congregational Church at Wahoo, Neb. Mr. Kline was ordained in his own church on December 17.

On Friday, January 10, Edward W. Hale was ordained in the Edina Congregational Church, Minneapolis, Minn. Mr. Hale is pastor of the Morningside and Edina Churches of that city.

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